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QUESTIONS

ADAPTED TO THE

TEXT OF THE NEW TESTAMENT,

DESIGNED FOR

CHILDREN IN SUNDAY SCHOOLS;

WITH

HINTS

FOR EXPLANATION AND REMARK BY THE TEACHERS.

NUMBER TWO.—LUKE AND JOHN.

By C. SOULE CARTEE,

ONE OF THE SUPERINTENDENTS OF HARVARD CHURCH SUNDAY SCHOOL,
CHARLESTOWN, MASS.

BOSTON:
CROSBY, NICHOLS, AND COMPANY,
111 WASHINGTON STREET.

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From Abraham Tilt, Esq.

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TO

THE SUNDAY SCHOOL TEACHER.

THIS volume comprises questions, &c., on those parts of Luke and John which have not been fully treated in the volume on Matthew.

It was stated in the Introduction to the first volume, as a prominent feature of the plan, that its object is, *to make the young better acquainted with the Sacred Text itself*. To attain this object, we think it should be *required* of the pupils to prepare their part of the lesson assigned, so as to be able to answer the questions *without looking on their Testaments*. With them it is a task for the memory. The recitation need occupy but a few minutes, and the hearing of it forms but a small part of the teacher's labor. Hearing a child *recite* a lesson is *not teaching;* and the teacher who does no more than this is in fact *no* teacher.

After the recitation follows the *instruction*, which consists in *explaining* the passage under consideration, and *enforcing* its moral and religious principles. We

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think every Sunday School teacher should, in the course of the week, select some *one* principle or rule of duty from the lesson, which shall form *the leading topic* of discourse to the class. This plan will occupy all the time remaining after the recitation, and, be it more or less, will seem too short to those who rightly use it.

This series of manuals is designed as a guide to pupils of *all ages*, provided they are capable of reading; and *once* going through a volume will no more preclude its farther use to the same individual, than one perusal of the Gospel will exhaust its stores. The intelligent teacher will be able to devise *various* ways for using these question-books with advantage. We will once more caution those who are in the habit of hurrying their classes through a manual, *not to be in haste*. Had we not witnessed the evil effects of such a hurried course in creating a morbid appetite for new books, and a disrelish for the Bible itself, we should not give the caution; but such is the fact, and therefore we speak.

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QUESTIONS

ON

THE GOSPEL ACCORDING TO LUKE.

CHAPTER I.

Section 1.

1. What had many writers undertaken to do, before Luke wrote his Gospel?
2. Whence had those writers derived their knowledge of those things?
3. To whom did Luke address his Gospel?
4. Why did Luke write to *him*?

THE TEACHER may give a brief account of Luke, showing that he was not one of *the Twelve*, but a companion of them, — his profession, — the author of the book of the Acts of the Apostles; — show who Theophilus was. We may draw a lesson from the example of Luke, who would confirm his friend in the faith. It is this same motive [or ought to be] that prompts the Sunday School teacher to impart a knowledge of the Gospel to the young.

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Section 2.

5. Who was king of Judea at the beginning of the Gospel history?
— What priest is mentioned?
— Who was his wife?
6. What does Luke declare of them?
7. Had they any children then?
9. As Zacharias was executing the priest's office in the order of his course, what fell to his lot to do?
10. What were the people doing at the time of incense?
11. What appeared unto Zacharias?
12. How did it affect Zacharias?
13. What said the angel to him?
15. For what did the angel tell him his son, John, should be distinguished?
16, 17. For what great purpose was this son to be born?
19. What was the angel's name?
20. What did he tell Zacharias, because of his hesitation to believe?
22. As Zacharias could not speak, how did he make known to the people what had happened to him?
23. Where did he go when he had finished his service in the temple?

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THE TEACHER may speak of the Jewish priesthood and the temple service. Explain *the burning of incense*, — the *holy place* in the temple, — *the altar of incense*, — *filled with the Holy Spirit*, — *children of Israel*, — *the spirit and power of Elias*. Remark on the overruling providence of God in the means whereby his name is known and acknowledged among mankind. God has never left himself without a witness on earth.

Section 3.

26, 27. Where and to whom was the angel Gabriel next sent?

28. What was the angel's salutation?

29. How was Mary affected?

30. What said the angel to her?

31. By what name was her son to be called?

32. What was Jesus to be, and to be called?

— What was God to give unto him?

33. What did Gabriel say of Jesus's reign and kingdom?

46, 47. With what expression of joy did Mary break forth, in view of that which the angel had told her?

48. How did she speak of God, and of herself?

49. What did she declare of the name of God?

50. Of his mercy?

51. Of his strength? — Of the proud?

52. Of the mighty? — Of the lowly?

53. Of the hungry? — Of the rich?

54, 55. Of his servant Israel?

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THE TEACHER may remark on the angel's salutation, — *Blessed art thou among women*; — also, on *The Son of the Highest*, — *his father David*, — *the house of Jacob*, — *of his kingdom there shall be no end*. The hymn of Mary, from the 46th to 55th verse, affords a variety of topics for conversation.

Section 4.

60. What name did Elizabeth say should be given to her infant son?
61. What objection was made to that name?
62. Who was applied to for a name?
63. What name did he give, and in what manner?
64. What happened immediately to Zacharias?
65, 66. What was the effect of those remarkable circumstances?
67. With what was Zacharias filled [inspired], as soon as he could speak?
68, 69. How did he begin his praises and thanksgivings?
70. By whom had God before spoken?
71. What said those prophets of the enemies of the Jews?
72. What, of mercy, and the covenant?
73–75. What did God promise to Abraham?
76–79. What did Zacharias say of the infant John, his son?
80. What is here remarked of the child?

THE TEACHER may inform the class that this infant

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was John the Baptist, — allude to the event of his father's becoming dumb, — the remarkable incidents attending John's birth as testifying to his divine mission. Remark on the *horn of salvation*, — *the tender mercy of our God*, — *the day-spring from on high*.

CHAPTER IV.

Section 5.

14. What is said of Jesus after his *temptation* in the wilderness?
15. What did he in their synagogues?
16. To what town in Galilee did he come?
— What did he there?
17. What book was given to him?
18, 19. Repeat the passage that Jesus read from the book?
20. What did he after he had finished reading?
— What is said of the people?
21. What did Jesus begin to say to them?
22. With what effect did he speak to them?
— What question did they ask concerning him?
23. What proverb did Jesus say they would apply to him?
24. What declaration did he make?
25, 26. What example did Jesus mention from Jewish history in the time of Elias [Elijah] the prophet?

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27. What other example, in the time of Eliseus [Elisha] the prophet?
28. How did Jesus's remarks affect the people?
29. What did they in their wrath?
30. Did they execute their design upon him?

THE TEACHER may speak of Nazareth as the place where Jesus had lived with his father, Joseph, from childhood to manhood, — the occupation of Joseph, — the truth of Jesus's declaration, "No prophet is accepted in his own country," — the cause of their being incensed against Jesus. Remark on *the synagogue*, — *stood up to read*, — *the book of the prophet Esaias*; — show the manner in which books were made in ancient times; — explain *the minister*, — *sat down*, — *the gracious words*. Observe the change in his hearers from admiration to envy.

The 16th verse of this passage is remarkable, as uniting in one sentence the three great pillars of the Christian religion, *the Sabbath*, *the Sanctuary*, *and the Bible*. The teacher can make this verse alone a lesson for the class. It is exceedingly valuable to the Christian, as well as interesting. The example of Jesus in this instance is one of great moment.

Section 6.

31. When Jesus left Nazareth, to what place did he come?
— What did he there?
32. With what effect, and why?
33. Who was there in the synagogue?
34. What did the man cry out?
35. What said Jesus to him?
— What followed?

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36. How were the people affected who saw it?
— What did they say?
37. What consequences followed this?
38, 39. What other miracle did he perform?
40. What acts of mercy and love did he at the close of this Sabbath day?
42. Whither did Jesus go when it was day?
43. When the people desired him to remain with them, what was his reply?

THE TEACHER may speak of the manner in which Jesus spent his Sabbaths;—explain *for his word was with power;*—remark on the case of insanity which he cured;—why he went into a desert place at the dawn of day;—explain *for therefore am I sent.* The religion which Jesus came to teach was intended for all the human race, to make mankind one great brotherhood.

CHAPTER V.

Section 7.

1. Where was Jesus when the people were so anxious to hear him?
2. What did he see by the lake?
3. Into which did Jesus enter, and what did he desire?
— Then what did Jesus?
4. When he had finished speaking, what did he say to Simon?

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5. What did Simon reply to Jesus?
6. What followed?
7. Why did they beckon to their partners in the other vessel?
8. What is related of Simon Peter when he saw what was done?
9. How were they all affected that saw it?
10. What did Jesus say to Simon?
11. What did they when they came ashore?

THE TEACHER may give a description of the Lake of Gennesaret, and the occupation of some of the disciples; — show why Jesus went into the vessel; — speak of Simon's exclamation, "Depart from me," &c.; — also of Jesus's remark to Simon, "Thou shalt catch men." Children should come to the Sunday School for the same object that "the people pressed upon Jesus," namely, *to hear the word of God.*

CHAPTER VII.

Section 8.

11. Into what city did Jesus and many of his disciples enter?
12. As they came near the gate of the city, what did they see?
13. What did Jesus say to the widow?
14. What did he then?
— What did he say?

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15. What followed?
16. How were they affected who saw it?
— What did they say?
17. What more is related of this miracle?

THE TEACHER may point out the situation of Nain on the map; — speak of walled cities; — remark on the incidents in verse 12; — the compassion of Jesus; — *weep not; — touched the bier; — sat up, and began to speak; — delivered him to his mother.* Much may be said upon this touching passage to call forth the best feelings of our nature.

Section 9.

36. What did a Pharisee desire of Jesus?
— Did he accept the invitation?
37. What is here said of a woman who was a sinner?
38. What did she when she stood at the feet of Jesus?
39. What did the Pharisee think of Jesus when he saw it?
40. What said Jesus to him?
— How did Simon, the Pharisee, answer Jesus?
41, 42. What parable did he then relate?
43. What was Simon's answer?
— What did Jesus say to his answer?
44. As Jesus turned to the woman, what said he to Simon?
45 What did he say of a kiss?

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46. What, of ointment?
47. Now what application did he make of the parable?
48, 50. What did he say to the woman?

THE TEACHER may explain the manner in which the Jews took their meals; — remark on their custom of anointing, and other civilities practised among them; — the difference between that woman and the Pharisee. Jesus would teach us, by his precepts and example in this instance, the value of mercy, pity, and sympathy.

CHAPTER IX.

Section 10.

49. What said John to Jesus?
50. What was Jesus's reply to him?
51. What time was come, or near at hand?
— What did Jesus determine to do?
52. What is said of his messengers whom he sent before him?
53. Why would not the Samaritans receive him?
54. What did James and John wish to do to them?
55. What reply did Jesus make to James and John?
56. For what purpose had he come?
— Whither did Jesus and his disciples then go?
57, 58. What is here related of a certain man and Jesus?

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59. When Jesus invited one to follow him, what excuse was made?

60. What was Jesus's reply?

62. How did Jesus answer to another excuse?

THE TEACHER may remark on the expressions, *he that is not against us is for us; — when the time was come that he should be received up; — he steadfastly set his face;* — speak of the Samaritans and Jews; — of the spirit manifested by James and John, and the contrast it presented with that of Jesus. Jesus would teach us in this instance gentleness and forbearance. Also, explain Jesus's expressions, *the Son of Man hath not where to lay his head; — let the dead bury their dead; — no man having put his hand to the plough*, &c.

CHAPTER X.

Section 11.

1. How many other disciples did Jesus appoint?
— How did he send them forth?
2. What did he say unto them?
3. Unto what did he compare them?
4. What were they not to carry?
— What ceremonies were they to omit?
5. What were they to say on entering a house?
6. What would follow?
7. What advice did he give them?
8, 9. What counsel did he give them about entering a city?

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10, 11. What were they to do and say, in case they should not be received?

16. What did Jesus say of hearing and despising?

17. What is said of the return of the seventy disciples?

18. What was Jesus's reply to them?

19. What power did he confer on them?

20. In what should they *not* rejoice?

— What was a just cause for rejoicing?

THE TEACHER may speak of the number *seventy* as used among the Jews; — the object of Jesus in sending them forth; — *the harvest and the laborers.* The instructions which Jesus gave to *the seventy* are nearly the same as those he gave to *the twelve*, in Matt. x. Remark on the 16th verse; — on the joy and surprise of the seventy at the power they possessed; — the prophetic declaration of Jesus in verse 18th; — the figurative language of verse 19th. We should strive to attain spiritual excellence, as the surest means for our own salvation, and also by the power of example to win others to Christ.

Section 12.

25. Who tempted [or tried] Jesus?

— How did he tempt him?

26. What did Jesus ask him?

27. What was the answer to Jesus's question?

28. What said Jesus to his answer?

29. What other question did the lawyer ask Jesus?

30. How did Jesus proceed to answer that question?

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31. What is said of a *priest?*
32. What is said of a *Levite?*
33. What is said of a *Samaritan?*
34. What did the Samaritan?
35. What more did the Samaritan before he lef the wounded man the next day?
36. What question did Jesus ask the lawyer abou this parable?
37. What was the lawyer's answer?
— What did Jesus advise him?

THE TEACHER may remark on the duty of man as expressed in verse 27, — speak of the several incidents of the parable, — the traveller was a Jew, — the road from Jerusalem to Jericho, — the priest a Jew, — the Levite a Jew, — a Samaritan befriending a Jew, — the lawyer's confession to Jesus, and Jesus's advice to the lawyer. What a noble lesson of humanity is here presented! *Teacher*, think of Jesus and the lawyer, then think of yourself and your pupils.

Section 13.

38. Into whose house did Jesus go when he entered a certain village?
39. What is said of her sister Mary?
40. What was Martha doing?
— What did she say to Jesus?
41, 42. What was Jesus's reply to her?

THE TEACHER may tell the pupils that the "certain village" was Bethany, and point it out on a map. Speak

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of the individual characters of Martha and Mary, as evinced in this passage. The moral may be drawn from Jesus's reply to Martha, — "But one thing is needful," — "that good part."

CHAPTER XI.

Section 14.

5. After Jesus had complied with the request of his disciples, who desired to be taught to pray, what more did he say to them?
6. Why did he go to his friend at midnight?
7. What did the friend of whom he would borrow say?
8. Why would he finally get up and give him what he wanted?
9, 10. What use did Jesus make of this parable to his disciples?
11, 12. How did Jesus exhibit a parent's love for a child?
13. What was Jesus's conclusion?

THE TEACHER may speak of the several incidents of this parable. Jesus designed by it to teach the efficacy of prayer, especially earnest, fervent prayer, not however for temporal blessings, the good things of this life, but rather for the Holy Spirit, the divine influence. The parental character of God is also shown in this passage.

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Section 15.

37. What did a certain Pharisee desire of Jesus?
— Did Jesus comply?
38. At what was the Pharisee surprised?
39. What did Jesus say to him?
40. What did Jesus call the Pharisees, and how did he question them?
41. To what course did Jesus advise them?

THE TEACHER may remark on the character of the Pharisees, — their customs at meals, &c.; — also speak of the rebuke of Jesus to the Pharisee. To maintain a fair outside and keep the inside full of immoral impurities is labor in vain; God, who searcheth the heart, cannot be deceived.

CHAPTER XII.

Section 16.

13. What did one of the company desire Jesus to do for him?
14. How did Jesus answer him?
15. Against what did Jesus caution the people?
— Why?
16. How does the parable of the rich farmer begin?
17. What did the farmer think?
18. What did he determine to do?

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19. Then what would he say to his soul [to himself]?
20. But what said God unto him?
21. How did Jesus apply the parable?

THE TEACHER will observe that Jesus never made it a part of his duty to exercise the office of a magistrate in civil matters, — his was a religious office; but he does not let this occasion pass without giving it a moral point *Beware of covetousness; — a man's life consisteth, &c.* The presumption and folly in counting upon many years of earthly enjoyment. The warning in the parable is a solemn and important one, and is addressed to all, the young as well as the old.

CHAPTER XIII.

Section 17.

1. What was told Jesus by some who were present?
2. What did Jesus ask them?
3. What did he declare to them?
4, 5. What did Jesus say of the calamity that took place in Siloam?
6. How does the parable of the fig-tree begin?
7. What did the master of the vineyard say to the dresser?
8, 9. How did the dresser reply?

THE TEACHER may speak of the calamity which befell

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those Galileans, and also those who were crushed by the tower of Siloam. Jesus would warn his hearers against uncharitable judgments; he would teach us that the trials and calamities with which some are visited are not to be considered as judgments from heaven. Repentance and reformation are the only safeguards for us, if we would be saved from the consequences of sin. Explain the parable of the fig-tree planted in a vineyard. Let us take care that we be not cumberers of the ground.

Section 18.

10. Where was Jesus on the Sabbath, and how was he employed?
11. What is related of a woman who was there?
12, 13. When Jesus saw her, what did he?
14. How was the ruler of the synagogue affected?
— What said he to the people?
15. How did Jesus answer him?
16. What said Jesus concerning the woman?
17. How did the words of Jesus affect his adversaries? — How were the people affected?

THE TEACHER may speak of *the synagogue; — the ruler;* — the woman's affliction; — her miraculous cure; — Jesus's rebuke of the ruler. "Remember the Sabbath to keep it holy." It is lawful to do good on the Sabbath day; acts of charity and mercy are preferred to sacrifice.

Section 19.

22. Whither was Jesus journeying, and what was he doing on his way there?
23. What question was asked Jesus?

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24. How did he reply to it?
25. In the parable, how would the master of the house answer those who desired admittance when the door was shut?
26. What would they urge as a reason why they ought to be admitted?
27. How would the master answer them?
28. What did he say would be their feelings when they should find themselves excluded?
29. Who would be admitted to the kingdom of God, if the Jews were excluded?
30. What said he of the first and last?
31. What said some of the Pharisees to Jesus?
32. What did Jesus say to them?
33. What did he say he must do?
— What did he say could not be?
34. How did Jesus express his affection for Jerusalem?
35. What were some of the consepuences of their sinfulness?

THE TEACHER may remark on Jesus's journey towards Jerusalem. The question put to Jesus, *Are there few that be saved?* was not answered; but he enjoins on all, "Strive ye to enter in at the strait gate." The Jews, who had been the chosen people of God, were to give place to the Gentiles. Let us beware lest we be found unworthy of the Christian privileges. Remark on *Herod will kill thee; — go tell that fox, &c.; — it cannot be that a prophet perish out of Jerusalem.* In matters of religion and conscience we are accountable to God alone.

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CHAPTER XIV.

Section 20.

1. Why did Jesus go to a Pharisee's house?
— What circumstance is mentioned?
2. What other person was present there?
3. What did Jesus ask the lawyers and Pharisees?
4. What reply did they make?
— Then what did Jesus with the man?
5. What said Jesus to the company?
6. Did they make any reply to him?
7. What led Jesus to speak a parable to those who were invited?
8, 9. Repeat the first part of the parable.
10. Repeat the second part.
11. What rule did he draw from the parable?
12–14. What said Jesus to the Pharisee that invited him?

THE TEACHER may remark on the phrase, *to eat bread on the Sabbath day;* — tell why they watched Jesus; — speak of Jesus's question to the lawyers, and their silence; — the miracle, and the argument by which he justified himself; — the parable which Jesus applied to the invited guests; — also the one he addressed to the host. Humanity is the leading principle of our religion. The surest way to honor is humility. Hospitality to the poor is disinterested benevolence.

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Section 21.

15. What remark did one of the guests make to Jesus?

16, 17. How does the parable begin which Jesus related to him?

18. What excuse did one offer for not coming?

19. What excuse did another offer?

20. What said a third?

21. What direction did the master give to his servant, when he found his entertainment slighted?

22. What said the servant on his return?

23, 24. What orders did the master then give?

THE TEACHER may show what that Jew meant by *the kingdom of God;* — what Jesus meant to portray by the great supper and those who were bidden. Jesus has given us an invitation to enter into the kingdom of heaven; let us not slight the offer, nor insult our Father in heaven by offering excuses for our negligence.

Section 22.

26, 27. What said Jesus to the multitude that went with him?

28–30. What did he say of building a tower?

31, 32. What said he of a king going to war?

33. How did he conclude those remarks?

THE TEACHER will show what Jesus meant by *hating*

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father, mother, &c.; — *bearing his cross*; — speak of men in their common concerns practising prudence and forethought. Jesus would teach us that the religious truths of the gospel are to be valued more than all earthly possessions; — his own example of candor, in warning his followers of the difficulties to be encountered by becoming Christians, makes him worthy of our unlimited confidence.

CHAPTER XV.

Section 23.

1. Who came to hear Jesus ?
2. Why did the scribes and Pharisees murmur ?

3 – 6. Repeat the parable of *the lost sheep.*

7. What application did Jesus make of the parable ?

8, 9. Repeat the parable of *the lost piece of silver.*

10. How did he apply this parable ?

THE TEACHER will speak of *the publicans and sinners*, and the feeling of the Jews towards them; — the murmuring of the Pharisees against Jesus for his intimacy with them; — the tender regard which a good shepherd entertains for his flock; — Jesus would teach us by these two parables the compassionate love of God, the great Shepherd.

Section 24.

11. How does the parable of *the prodigal son* begin ?

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12. What did the younger son say to his father?
— Did his father comply with his request?
13. What did the younger son not many days after?
— What did he there with his substance [money]?
14. What occurred when his money was all gone?
15. What was he obliged to do for support?
16. What was his condition as swine-feeder?
17. What did he exclaim when he came to himself?
18, 19. What did he resolve to do?
20. While he was coming to his father, and was yet far off, what did his father?
21. How did the son address the father?
22–24. But what said his father?
25. What is said of the elder son?
26. What did he ask one of the servants?
27. What did the servant tell him?
28. How did the elder brother receive the news?
29, 30. When his father came out and entreated him to go in, how did he reply to him?
31, 32. How did the father reason with the elder son?

THE TEACHER is here presented with the delightful task of holding converse with young minds upon one of the most beautiful parables ever uttered by our Saviour. We suggest the following mode of treating it. Go over the parable step by step, noting particularly every inci-

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dent in the narration; — then show how it portrays the Gentiles, and the Jews, and the character of God, and, finally, make use of it as a warning to the young to beware of dissipation in all its forms, as an inducement to those who are in the downward road to ruin to turn back, and they will find a Heavenly Father read to meet, to embrace, to receive the penitent prodigal once more into favor. God is indeed a father, full of compassion and tender mercy.

CHAPTER XVI.

Section 25.

1. How does the parable of *the unjust steward* begin?
2. When the master had called the steward, what did he say to him?
3. As the steward could not deny the charge, he was silent to his master; but what were his *thoughts?*
4. What was his determination?
5. Whom did he call unto him?
— What said he to the first?
6. What was the answer?
— What did the steward direct him to do?
7. Relate what occurred between the steward and another servant?
8. What did the master think of the unjust steward?

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8. What did Jesus remark of the course taken by the steward?
9. What moral did Jesus draw from this parable?
10. What said he of the faithful, and the unjust?
11, 12. What did he ask concerning the unfaithful?
13. What did Jesus declare of a servant with two masters?

THE TEACHER may explain the office of *a steward*; — the *debtors*, or tenants who paid their rent with the produce of the land; — *measures of oil and wheat*; — show why the master *commended the unjust steward*; — remark on *the children of this world*; — *in their generation*; — show the meaning of *mammon*, and explain Jesus's expression, "Make to yourselves friends," &c.; — remark on *the true riches*. The teacher will be careful in discriminating between what is *commendable* in the steward's conduct, and what is *censurable*, so that the pupils may not get a wrong idea of the passage. Jesus would teach us prudence, forethought in providing for the life to come. The favor of God is of more value than all earthly possessions or the favor of man.

Section 26.

19. What is said of a certain rich man?
20, 21. What is said of a certain beggar?
22. What became of the poor man?
23. What, of the rich man when he died?
24. What entreaty or earnest prayer did he make?
25. How did Abraham reply to him?
26. Why could no relief be afforded to the rich man?

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27, 28. What other request did he make to Abraham?

29. What was Abraham's reply to that?

30. What farther was urged to induce Abraham to grant his prayer?

31. What was Abraham's final answer?

THE TEACHER will keep in mind that this is a *parable* which Jesus addressed to the covetous Pharisees. Speak of the *purple and fine linen*, &c.; — the name *Lazarus*; — *Abraham's bosom*; — *in hell*; — *father Abraham*; — *send Lazarus*; — *cool my tongue*; — Abraham's gentle expression, "Son"; — *great gulf fixed*; — *they have Moses*, &c.

The following lessons may be drawn from this parable. A future state of righteous retribution; — all that we have comes from God, and we are accountable to him for a proper use of the same; — the good will be rewarded, the wicked punished; — vice, though triumphant for a time, will be brought low; and virtue, though accompanied with suffering, shall be exalted.

CHAPTER XVII.

Section 27.

5. What request did the apostles make to Jesus?

6. What did he say to them?

7–9. Repeat the parable of the servant returning from the field.

10. How did Jesus apply this parable to his apostles?

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11. Through what countries did Jesus pass on his way to Jerusalem?
12. Whom did he meet as he approached a certain village?
13. What did those persons say to Jesus?
14. In what manner did Jesus notice them, and what followed?
15. What is related of one of them?
16. How did he show his gratitude to Jesus?
— Of what country was he a native?
17, 18. What said Jesus when he saw only one of the ten?
19. What said he to the Samaritan?

THE TEACHER will remark on the apostles' request; — on the sycamore-tree. Explain, *I trow not;* — speak of the leprosy and the miracle wrought by Jesus. The duties of life are many and various, and we cannot, of right, claim to be rewarded for discharging our duty. Whatever we receive from God, here or hereafter, is of his gracious favor, and not as a reward for duties done. Of the ten lepers cured, the Samaritan who returned in gratitude to his benefactor should be our exemplar; for all benefits, small or great, conferred upon us, we should be ever grateful.

CHAPTER XVIII.

Section 28.

1. For what purpose did Jesus speak a parable to his disciples?

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2. What said he of a judge in the parable ?
3. What, of a widow ?
4, 5. What is related of the judge in the case of the widow ?
6 – 8. What did Jesus say of the parable ?
9. Concerning whom did Jesus speak another parable ?
10. How does it begin ?
11, 12. How did the Pharisee pray ?
13. What is related of the publican ?
14. What did Jesus say in conclusion ?

THE TEACHER will remark on the expression "always to pray"; — on the motive which actuated the judge to do justice to the widow; — the point in the parable is, encouragement to persevere in prayer to God, who is moved to grant our petitions through the benevolence of his nature. Explain *give tithes; — justified.* Jesus in this parable condemns self-satisfaction and uncharitable judgment; — prayer to the Almighty must be offered in humility and contrition.

CHAPTER XIX.

Section 29.

1. Through what place did Jesus pass on his way to Jerusalem ?
2. What man resided there ?
— What was his business and condition ?

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3. Whom did he wish to see?
— What prevented his seeing him?
4. What did he that he might see Jesus?
5. What said Jesus when he saw Zaccheus?
6. When Zaccheus heard that, what did he?
7. With what feelings did the people observe this?
8. What said Zaccheus unto Jesus?
9. What said Jesus concerning Zaccheus?
10. For what object had Jesus, the Son of Man, come?

THE TEACHER will speak of *the publicans;* — of the natural simplicity of this narrative concerning Zaccheus; — *the half of my goods I give to the poor;* — *I restore him fourfold.* Remark on the feeling of those who followed Jesus, because he associated with Zaccheus; — the encouragement which Jesus gave to Zaccheus; — comment on verse 10. The influence of Christianity disposes men to benevolence.

CHAPTER XXI.

Section 30.

1. As Jesus looked up, what did he see?
2. How much did a poor widow put in?
3. What did Jesus say of her?
4. How did he explain his remark?

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THE TEACHER will speak of the *treasury*, and the custom among the Jews of making offerings; — *two mites*; — Jesus's commendation of the poor widow. Charity consists not in the amount we give, but in the disposition with which we give, and the proportion it bears to our ability. The offerings of the poor are acceptable to God.

CHAPTER XXIII.

Section 31.

32. When the chief priests and rulers of the Jews had determined to put Jesus to death, who were led forth with him for execution?
33. Where did the execution take place?
— In what manner were they executed?
34. What prayer did Jesus utter while on the cross?
— What was done with his clothing?
39. What is related of one of the malefactors?
40. What said the other malefactor?
41. What said he of himself and companion?
— What did he say of Jesus?
42. Then turning to Jesus, what said he unto him?
43. What was the reply of Jesus.
46. When Jesus had cried with a loud voice, what were his last words?

THE TEACHER will explain what is meant by *a male-*

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factor; — speak of *Calvary;* — of the crucifixion. Remark on the prayer of Jesus, "Father, forgive them, for they know not what they do." Speak of the penitent malefactor; — *To-day shalt thou be with me in paradise;* — *Father, into thy hands I commend my spirit.* The practical lessons to be drawn from this passage are suggested by the prayers of Jesus.

CHAPTER XXIV.

Section 32.

1. What is related as having occurred on the first day of the week?
2. What remarkable circumstance is mentioned?
3. When they had entered the sepulchre, what still more surprised them?
4. What appeared to them, while thus perplexed?
5. What did those persons say to the disciples?
6. What did they declare of Jesus?

6, 7. Of what did they remind the disciples?

8, 9. What did the disciples then?

10. Do you know who those disciples were?
11. What did the apostles think of the words of those women?
12. What is related of Peter.

THE TEACHER will show why the first day of the week is our Sabbath instead of the last day; — the object of the women in visiting the sepulchre so early. Speak

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of the appearance of the angels, and the assurance which they gave the women. Remark on the incredulity of the apostles.

Section 33.

13. Whither were two of the disciples going that same day?
14. What was the subject of their conversation?
15. Who joined them on the way, as they were talking together?
16. Did they know him?
17. What did he ask them.
18. What answer did Cleophas make to him?
19. Did Jesus appear to understand them?
— Then what did they say to him?
20. What said they of the chief priests and rulers?
21. What had been their expectation of Jesus?
22–24. What said they of some women and others of their company?
25. How did Jesus reprove them?
26. What question did he ask them?
27. What did Jesus expound [explain] to them?
28. When they drew nigh to the village of Emmaus, what seemed to them to be Jesus's intention?
29. What did they say to him?
— Did he yield to their request?

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30. What did he, as they sat at meat?
31. What was the effect of this last act?
32. When he had left them, what said they one to another?
33 – 35. What more is related of those two disciples?

THE TEACHER may remark on the words, *their eyes were holden; — walk, and are sad; — art thou only a stranger; — redeemed Israel; — ought not Christ*, &c.; speak of the hospitality of *the two* to the *stranger*, as evinced in the words "Abide with us," &c.; — comment on the expressions, "Did not our hearts burn within us," — "The Lord is risen indeed."

Section 34.

36. What happened while the disciples were in conversation?
37. How were they affected?
38, 39. What said Jesus unto them?
40. What did he then?
41. What did he ask them?
42, 43. What did they give him, and what did he with it?
44. What said he to them?
45. What did Jesus explain to them?
46. What did he say of the Scriptures and himself?
47. What did he say should be preached, and where?

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48. What office [or relation] did he tell the apostles they were to sustain to his life, death, and resurrection?

49. What was he to send upon them?

— Why were they to tarry [or stay] in Jerusalem?

50. Unto what place did he lead them, and what did he there?

51. What occurred while he was blessing them?

52, 53. What more is related of the disciples?

THE TEACHER may remark on the salutation, "Peace be unto you"; — on the evidence Jesus gave them that he was indeed risen from the dead. Show what *Scriptures* Jesus referred to. Comment on verse 47. The apostles made witnesses. *The promise of the Father*; — *power from on high*. Speak of the change wrought in the minds of the apostles, and the cause of it. The resurrection and ascension of the Saviour are events of the highest importance to man, and are inexhaustible in interest.

END OF LUKE.

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QUESTIONS

ON

THE GOSPEL ACCORDING TO JOHN.

Chapter I.

Section 1.

1, 2. What does John say of the *creative power*, or *Wisdom*, or *Word* of God?

3. What does he declare of the creative power?

4. What is said of *life* in connection with that power?

5. What is said of *light*?

6. Whom had God sent into this world?

7. For what purpose was he sent?

8. Was John the Baptist that *light* which is spoken of in verse 4?

— What relation did he sustain to that light?

9. What more is said of that light?

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10. Where was that light before John came?
— Was it known and acknowledged among men?
11. To whom had it come, and how was it received?
12. What privilege was given to them who did receive it?
13. Why was that privilege given them?
14. What did the *Word* finally become, and where dwell?
— To what was his glory compared?
— With what was he filled or endowed?
15. What did John the Baptist testify concerning Christ?
16. What had all received from him?
17. What had Moses given to the Jews?
— What had Christ given to the world?
18. What says the Apostle John of seeing God?

THE TEACHER is probably aware that the foregoing passage is acknowledged by all to be a difficult one to interpret. Many and various are the expositions of it, and the teacher will do well to consult such commentaries as are at hand, in order to obtain as clear a view of it as possible, before it is assigned as a lesson to the class.

Section 2.

19. For what purpose were priests and Levites sent from Jerusalem to John the Baptist?
20. Of what did he assure them?

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21. What two questions did they then ask him?
— And how did he answer?
22. In what manner did they press him still farther for a reply?
23. What was his reply to them?
24. Of what sect were those who came to him?
25. What other question did they ask him?
26, 27. What answer did he give them?
28. Where did this interview occur?

THE TEACHER will show what was meant by *the Christ*; — *Elias*; — *that prophet*; — speak of baptism; — explain what John meant in verses 26, 27. The humility of John the Baptist will afford a subject of remark.

Section 3.

29. Whom did John the Baptist see coming unto him the next day?
— What said he of him?
30, 31. What more did John say concerning Jesus?
32. What did John testify of Jesus?
33. Did John know Jesus before that event?
— What previous revelation from God had John?
34. What was John's final declaration of Jesus?
35, 36. The next day, as John and two of his disciples were standing and looking upon Jesus as he walked, what exclamation did John make?

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37. What did those two disciples when they heard John's exclamation?
38. What did Jesus ask them when he saw them following?
— How did they reply?
39. What invitation did Jesus give them?
— What is said of those two disciples?
40. What was the name of one of them?
41. What said he to his brother Simon?
42. What said Jesus to Simon when he saw him?

THE TEACHER will find much to talk about in this passage. "The Lamb of God" is a fruitful and interesting topic; — also, *which taketh away the sin of the world;* — explain *he was before me;* — show in what sense John *knew him not;* — explain *made manifest to Israel;* — *I saw the Spirit descending like a dove*, &c.; — *baptizeth with the Holy Ghost* [*Spirit*]. Remark on *this is the Son of God.* Show what is understood by *a disciple*, and that John had disciples of his own; — one of those two was Andrew, and the other is supposed to have been John, who wrote this Gospel. Remark on Jesus's expression, "Come and see"; — *the Messias, the Christ.* Speak of Jesus's observation to Simon. The excellence of Jesus's character may be held up to the view of the young.

Section 4.

43. Whom did Jesus find as he went forth into Galilee?
— What said he to him?
44. In what town did Philip reside?

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45. Whom did Philip find, and what did he say to him?
46. How did he reply to Philip?
— What said Philip to him?
47. What did Jesus say of Nathaniel?
48. What did Nathaniel ask Jesus?
— What did Jesus tell him?
49. What was Nathaniel's exclamation?
50. How did Jesus answer him?
51. Of what did he assure him?

THE TEACHER may show the situation of the several places named in the lesson, upon the map. Explain *Moses in the law, and the prophets.* Show how Jesus was *of Nazareth* (see Matt. ii. 1, 22, 23). Speak of Nathaniel's question, "Can any good come out of Nazareth?" — of the reputation of Nazareth; — of Philip's reply, "Come and see"; — of Jesus's expression, "Behold an Israelite indeed." Explain, *Rabbi; — Son of God, King of Israel; — thou shalt see greater things;* — and verse 51.

Neither Philip nor Nathaniel at that time had any idea of the *nature* of Christ's kingdom; they, with the rest of their countrymen, were looking for a *temporal* king, and believed Jesus to be the person foretold in their Scriptures. Philip was pleased with having found him, and in the goodness of his heart called his friend to share with him in the pleasure. So, likewise, children should be taught to know that their *own* happiness is enhanced by having *others to share with them.* More may be drawn from this passage for remark and application.

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Chapter II.

Section 5.

1. What festival occasion is here mentioned?
— What woman is particularly mentioned as being there?
2. Who were among the invited guests?
3. When the wine failed, what said Mary to Jesus?
4. What was Jesus's reply to her?
5. What direction did she give to the servants?
6. What is said of some water-pots, or urns?
7. What did Jesus order the servants to do?
8. When they were filled, what next did he order?
9. Into what had Jesus changed the water?
— Did the ruler of the feast know it had been water, when he drank it?
10. What said the ruler to the bridegroom?
11. What is said of this miracle of the Saviour?

The Teacher may speak of the marriage feast. Point out the situation of Cana. Remark on Jesus's expression to his mother in verse 4; — on the miracle as such, and as an act of benevolence; — the sanction which Jesus thus gave to the marriage rite. Consider the *good wine* in a figurative sense as signifying the *living water* reserved for those who are to inherit eternal life in the world to come.

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Section 6.

12. Where did Jesus go from Cana, and who accompanied him?
13. Why did they stay there but a few days?
14. What did Jesus find in the temple?
15. What did he proceed to do?
16. What said he to them?
17. Of what passage in the Psalms did the energy of Jesus remind the disciples?
18. What said the Jews to Jesus?
19. How did he answer them?
20. What was their reply?
21. What did Jesus mean by "*this temple*"?
22. When was it that his disciples understood his meaning?
23. What is said of Jesus at the feast of the Passover?
24. Did Jesus trust himself with those new believers?
25. Of what had he knowledge?

THE TEACHER may show the situation of Capernaum on the map. Speak of the *Passover*, and Jesus's regular attendance on the festival occasions of his nation. Remark on the scene in the temple, showing why the money-changers, &c., were there, the propriety of the Saviour's act. Explain verse 19. Speak of the temple as built by Herod. Jesus, in thus purifying the temple at Jerusalem, and in his rebuke of those who had profaned it, would teach us that we should purify our hearts, and make them fit temples for the indwelling of the Holy Spirit.

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CHAPTER III.

Section 7.

1. What Pharisee is here mentioned?
2. At what time did he visit Jesus?
— What did he say to Jesus?
3. What did Jesus say [or declare] to him?
4. Did Nicodemus understand Jesus?
5. In what manner did Jesus proceed to explain his meaning?
6. What said he of flesh and spirit?
7. At what should the Pharisee not marvel?
8. How did Jesus illustrate being "born of the spirit"?
9. What exclamation of surprise and doubt was made by Nicodemus?
10. How did Jesus express his surprise at the ignorance of the Pharisee?
11. What declaration did Jesus make?
12. Why could not Nicodemus understand what Jesus meant?
13. In what language did Jesus express his intimate communion with God?

THE TEACHER may speak of the office and rank of Nicodemus; — of his going *to Jesus by night*; — of his acknowledging the divine authority of Jesus, and the grounds for his so doing. Explain *except a man be born again*, and

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show the adaptation of the expression to the ruler; — *of water, and of the spirit.* Verse 6, like produces like. Speak of the astonishment of the ruler at the words of Jesus; — *The wind bloweth*, &c.; — *How can these things be?* — *a master of Israel;* — *We speak that we do know*, &c.; — *If I have told you of earthly things*, &c.; — *no man hath ascended*, &c. "A change of heart" is an important subject for consideration. The Christian religion requires penitence for sin, and reformation of character, for without holiness no man can see the Lord.

Section 8.

14. What reference is here made to Moses, and for what object?
16. What is said of the love of God?
17. Why did God send his Son into the world?
18. What is declared of belief or faith in Christ?
19. What is the condemnation?
20. What is said of the evil-doer?
21. What of him that acts according to the truth of the gospel?
22. After Jesus had thus talked with Nicodemus, whither did he go, and in what did he engage?

23, 24. What is related of John the Baptist?

THE TEACHER may refer to Num. xxi. 8, 9; 2 Kings xviii. 4, for the allusion to Moses; and show its application to Jesus. Speak of the love of God. Explain *everlasting life;* — *might be saved;* — *the condemnation;* — *darkness* and *light;* — *evil* and *truth.* The lesson to be drawn from this passage is suggested in verses 20 and 21.

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Section 9.

25. About what was there a dispute between John's disciples and the Jews?
26. What did they say to John?
27. What was John's reply?
28. What had John previously told them?
29, 30. In what manner did John illustrate his relation to Christ?
31. What is said of the heavenly and the earthly?
32. What is said of the testimony of Jesus?
33. What, of him who hath received his testimony?
34. What, of him whom God hath sent?
35. What, of the Father and Son?
36. What, of the believer and unbeliever?

THE TEACHER may remark on the matter in dispute mentioned in verse 25; — the envy which the Jews would excite in John towards Jesus; — speak of John's reply in verse 27; — of the comparison in verse 29; — *He must increase, &c.*; — *hath set to his seal, &c.*; — *he whom God hath sent*; — *speaketh the words of God*; — *giveth not the Spirit by measure.* Dwell on the disinterestedness of John the Baptist as worthy of imitation; — on the truth of God; — on the love of God; — on the consequences of belief and unbelief.

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CHAPTER IV.

Section 10.

1. What circumstance is here mentioned concerning Jesus and the Pharisees?
2. Did Jesus perform the rite of baptism himself?
3. Into what country did he go from Judea?
4. Through what country must he pass to get there?
5. To what city did he come, and near to what particular spot?
6. What well was there situated?
— Why did Jesus stop there?
— At what hour of the day was it?
7. Who came to the well while he was there?
— What said Jesus to her?
8. Where were his disciples who came with him?
9. What said the woman to Jesus?
— Why did she ask him such a question?
10. How did Jesus reply to her?
11. Why did the promise of Jesus seem to her impossible?
12. What did she ask him in allusion to Jacob?
13, 14. How did Jesus explain his meaning?
15. What did the woman desire of him?
16. What did Jesus bid her do?

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17. What was her reply?
17, 18. What did he then say to her?
19. How was she affected by what he told her?
20. Believing him to be a prophet, what question did she wish him to decide?
21. What was Jesus's answer?
22. Speaking as a Jew, what did he tell her?
23. What did Jesus declare of the true worshippers?
24. What did he declare of God, and the kind of worship due to him?
25. What did the woman remark of the Messiah?
26. What confession did Jesus then make to her?

THE TEACHER, with a map, may point out the geography of this passage; — then tell why Jesus was unwilling to remain in Judea; — speak of *the parcel of ground that Jacob gave to Joseph*, Gen. xxxiii. 19, xlviii. 22, Josh. xxiv. 32; — of *Jacob's well*; — *sixth hour*; — *to draw water*; — show why *the Jews have no dealings with the Samaritans*. Explain *gift of God*; — *living water*. Speak of the respect paid by all to the memory of the patriarch Jacob. Comment on verses 13, 14, and the misunderstanding of the woman. Jesus knew her, although she did not know him. Show what is meant by *this mountain*, and speak of the question which the woman wished Jesus to decide. Explain *salvation is of the Jews*; — *worship the Father*; — *God is a spirit*; — *Messias cometh, which is called Christ*; — *I that speak unto thee am he*.

The *Father* the only proper object of worship, and the *kind* of worship acceptable to him, afford important topics for remark.

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Section 11.

27. When the disciples returned from the city of Sychar unto Jesus, at what did they marvel?
— Did they ask him why he did so?
28, 29. What more is related of the woman of Samaria?
30. What effect had her story upon the people?
31. What did his disciples desire of him?
32. What reply did he make?
33. What said they then among themselves?
34. How did Jesus explain himself?
35. What said Jesus of harvest?
36. What, of him that reapeth?
37. What proverbial saying did he mention?
38. How did he apply the proverb?
39. What caused many Samaritans to believe on Jesus?
40. What did they desire of him?
41. What caused others to believe?
42. What did these say to the woman?

THE TEACHER will show why the disciples *marvelled that he talked with the woman.* Speak of the expectation of the Messiah then prevalent, and why the woman thought Jesus was the Christ. Explain, *I have meat to eat*, &c.; *my meat is to do the will*, &c.; — *There are yet four months*, &c.; — *Lift up your eyes*, &c.; — *He that reapeth receiveth wages*, &c.; — *may rejoice together*; — *I send you to reap*, &c.; — *because of his own word.* A lesson may be drawn from the example of Jesus, whose *spiritual* enjoyments took precedence of the pleasures of the world.

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Section 12.

43. Whither did Jesus go from Samaria?
45. Why were the Galileans so ready to receive him?
46. Into what town of Galilee did he come?
— Had he been there before?
— Who is mentioned as being there?
47. When he heard that Jesus was there, what did he?
48. What did Jesus say to him?
49. What did the nobleman urge Jesus to do?
50. In what manner did Jesus comply with his request?
51. What followed as he was going home?
52. What did the nobleman ask his servants, and what was their answer?
53. Of what was the nobleman convinced?
— What was the effect of the miracle?

THE TEACHER may speak of the cure of the nobleman's son; and, following the example of the evangelist John, dwell upon *miracles* as *evidence* that Jesus came from God. The Samaritans and Galileans believed because of the mighty works of Jesus. A miracle, brought home to the household of the nobleman, convinced him and them.

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CHAPTER V.

Section 13.

1. What caused Jesus to go up to Jerusalem?
2. What place in Jerusalem is mentioned?
3. What people were in the habit of going thither?
5. What man in particular is mentioned as being there?
6. When Jesus saw him, what did he ask him?
7. What was the man's answer to Jesus?
8. What did Jesus bid him do?
9. What followed?

— What day of the week was it?

10. What said the Jews to the man?
11. How did he reply to them?
12. What did they ask him then?
13. Did he know who had cured him?
14. When Jesus afterward found him in the temple, what said he unto him?
15. What more is said of the man?
16. Why were the Jews seeking to kill Jesus?

THE TEACHER may show *what* feast is here mentioned, and speak of the punctual observance of the Jewish festivals by Jesus. Remark on the *pool of Bethesda*, and explain *when the water is troubled;* —. also, *take up thy bed;* —*it is not lawful for thee*, &c.; — *wist not;* — remark on

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verse 14, and the animosity of the Jews. Like Jesus, we should *offer* our aid to those who seem to need it, not waiting to be asked. If the blessing of health is ours, we should thankfully remember him from whom the blessing is derived.

Section 14.

17. When the Jews had accused Jesus of violating the Sabbath because he had cured the lame man, what did he say to them?
18. Why did the Jews persecute Jesus still more?
19. How did Jesus reply to them?
20. What did he say of the Father?
21. What is here mentioned as one of those *greater works?*
22. What other authority did Jesus say the Father had given him?
23. What said Jesus of honor?
24. What did he declare of hearing and believing?
25. What did he declare of the dead?
26, 27. What power and authority did Jesus possess, and from whom did he derive or obtain it?
28, 29. What did he declare should come to pass?

THE TEACHER may explain, *My Father worketh*, &c.; — remark on the bigotry and furious zeal of the Jews; — *making himself equal with God; — The Son can do nothing of himself; — the Father loveth the Son;* — interpret *all*

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things by Mark xiii. 32; — speak of *greater works than these, that ye may marvel; — the Father raiseth up the dead, &c.; — hath committed all judgment unto the Son.* Explain *all men should honor the Son, &c.*; — the word *verily*; — the figurative expression *is passed from death unto life*; — speak of Jesus's declaration concerning the dead, verse 25; — remark on *so hath he given to the Son, &c.*; — *hath given him authority, &c.* Comment on verses 28, 29. The teacher cannot be at a loss, in this passage, for something from which to draw a *practical lesson*; the honors due to Christ, the source of his power, the general resurrection, and the judgment are great themes.

Section 15.

30. How did Jesus express his dependence on the Father?
31. What said he of his own testimony?
32, 33. What said he of another's testimony concerning him?
34. Did he need the testimony of man?
— Why did he speak of it?
35. In what manner did he speak of John, and of his reception by the Jews?
36, 37. What other greater witness [or evidence] did Jesus say he had?
38. Why did not the Jews believe in Christ?
39. Why did they search the Scriptures?
— Of whom did their Scriptures testify?
40. How did Jesus speak of their wilfulness?
41. Did he seek to gain worldly honor?
42. In what were the Jews wanting?

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43. What said Jesus of *his* coming and reception?
— What of *another's* coming and reception?
44. What hindered their believing on Jesus?
45. Who did he tell them would accuse them?
46, 47. Why would they believe him, if they believed Moses?

THE TEACHER may remark on Jesus's words, "I can of mine own self do nothing; as I hear, I judge," &c. Give verse 31 the form of a question, *Is not my witness true?* and the idea becomes more evident. Explain *a burning and a shining light; — ye were willing for a season; — the works which the Father hath given me to finish*, &c. Show what *Scriptures* are here alluded to; and the reverence in which they were held by the Jews. Explain *that ye might have life*. Remark on verse 43, and show how truly it has been verified even to the present time. Speak of Moses, and refer to Gen. iii. 15, xii. 3, xxii. 18, Deut. xviii. 15, 18.

Jesus, in this passage, rests his claim to be the Son of God upon the testimony of John the Baptist; — upon his *miracles*; — upon the voice of God from heaven; — and upon the Jewish Scriptures. See Livermore's Commentary, Vol. II., p. 230.

CHAPTER VI.

Section 16.

25. When the people, who had been seeking for Jesus, found him at Capernaum by the seaside, what said they unto him?

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26. How did he answer them?
27. What did he enjoin upon them?
28. What did they then ask him?
29. What was the answer of Jesus?
30. What more did they require of him?
31. What miracle of old did they allude to?
32. What did Jesus say of Moses in that case?
33. How did he explain what was meant by *the true bread of heaven*?
34. What did they then desire of him?
35. What more did he say of the bread?
37. What said Jesus of all whom the Father should give him?
38. What did he declare to be his object in coming into this world?
39. What was the will of the Father?
40. The same question applies to this verse.

THE TEACHER may explain the allusion to *the loaves*. Remark on verse 27; — also on *This is the work of God*, &c. As Moses is referred to, Jesus takes occasion to explain the *true bread of heaven*. Show in what sense Jesus is *the bread of life*. Speak of *All that the Father giveth me; — I came down from heaven; — may have everlasting life*. We may not look for any greater manifestations of God's will than the gospel affords. The evidence is already abundant. We must strive to obtain the true bread that cometh from heaven.

Section 17.

41. Why did the Jews murmur at Jesus?

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42. What did they ask concerning him?
43, 44. What did Jesus say to them?
45. What passage in the writings of the prophets did he refer to?
— How did he apply it?
46. Who alone had seen the Father?
47. What did Jesus declare of those who believed on him?
48. What did he declare himself to be?
49. What did he say of their fathers?
50. What said he of the bread which cometh down from heaven?
51. What did he again declare of himself?
— What of him who should *eat* of his bread?
— What was the bread that he would give, and for what purpose would he give it?
52. What said the Jews at those words of Jesus?
53. In what words did Jesus answer them?
54, 56. Who hath eternal life; and who dwelleth in Christ?
57. What said Jesus of the living Father?
58. What did he again say of *the true bread*, and of *the manna* of their fathers?
59. Where did Jesus deliver this discourse?

THE TEACHER will endeavour to show the children that this passage is not to be taken in a *literal* sense; being highly figurative and peculiar, care must be taken that they get at the Saviour's true meaning. Speak of the

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murmuring Jews; — of the Father's drawing souls to Christ; — of being taught of God. Remark on the expression, *he hath seen the Father;* — on the contrast between the *manna of the wilderness* and the *bread of heaven.* The chief difficulty in this passage, to a child's mind, is in verses 51 to 58, inclusive. The correct interpretation of this will suggest the moral lesson.

Section 18.

60. What did many of Jesus's disciples say, when they had heard his discourse?
61, 62. What did he ask them when he knew that they murmured?
63. How did he explain what he had said?
64. What said he of some of them?
66. What effect had his teachings upon some of his followers?
67. What did Jesus then say to the *chosen twelve?*
68, 69. Who answered for them, and in what manner?
70. What was Jesus's reply?
71. Of whom did he speak?

THE TEACHER will show who were meant by *his disciples* in verse 60. Explain *This is an hard saying*, &c.; also, verse 62. Comment on verse 63, as the key to the foregoing discourse of the Saviour. Remark on *many of his disciples went back;* — and Jesus's pathetic question to the twelve, "Will ye also go away?" Speak of the ardent Peter, and his reply to Jesus; — of *Christ as the Son of God;* — of the expression *one of you is a devil.*

Though many went back, let us go forward in the spiritual life exemplified by Christ, for to whom, but to him, shall we go?

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CHAPTER VII.

Section 19.

1. Why would not Jesus walk in Jewry [Judea]?
2. What feast was near at hand?
3. Why did the brethren of Jesus wish him to go into Judea?

4, 5. What reason did they urge why he ought to go there?

6. What was his reply?
7. Why might they go, and not he?
8. What did he direct them to do?
10. When did Jesus go up to the feast, and in what manner?
11. Did the Jews expect to see Jesus at that feast?
12. What difference of opinion was there among the people concerning him?
13. Why did no one speak openly of him?

THE TEACHER may show by verse 1, that Jesus did not wantonly hazard his life. Explain the Feast of Tabernacles. Show why his brethren wished him to go up to the feast; — also, what Jesus meant by *My time is not yet come.* Remark on *The world cannot hate you*, &c.; — *I go not up yet; — not openly, but as it were in secret.* Speak of the custom of Jesus in observing all the Jewish festivals. Show why *the Jews sought him at the feast.* Explain *for fear of the Jews.* Jesus affords us an example of courage united with prudence.

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Section 20.

14. What is related of Jesus, about the midst of the Feast of Tabernacles?
15. At what were the Jews surprised?
16. What did Jesus say to them?
17. What rule did he give them by which they might know the *origin* of his doctrine.
18. What said Jesus of one who speaks of himself?
— What, of one that seeks to honor him by whom he is sent?
19. What said Jesus of the law of Moses, and what did he ask them?
20. What angry reply did they make?
21–23. What did Jesus say to them of their acts and his own?
24. What did he enjoin in passing judgment?
25. What did the Jews ask concerning Jesus?
26. What seemed surprising to them?
— What asked they about the rulers?
27. What did they say about Jesus?
— What, of Christ, whom they expected?
28, 29. Repeat the words of Jesus, as he taught in the temple.
30. What did they then seek to do?
— Why did they not do so?

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31. What caused many of the people to believe on him?

THE TEACHER may remark on the habit of the Saviour, in employing the occasions of large assemblages of people to scatter some seeds of gospel truth among them. Speak of Jesus as manifesting a degree of knowledge which surprised the Jews. Comment on *My doctrine is not mine*, &c.; — *If any man will do his will*, &c. Observe the contrast between a selfish teacher, and a true prophet, as presented in verse 18; — also, the inconsistency of the Jews in their conduct towards Jesus, verse 19. Remark upon *Thou hast a devil; — I have done one work* [the cure of the lame man, chap. v.]; — *Judge no according*, &c. Speak of the expectation among the Jews of the coming of Christ, see verse 27. Jesus himself said, "I am *from* him [the Father], and he hath *sent* me." The *miracles* a ground of faith in Christ, verse 31. A lesson may be drawn from the disinterestedness of Jesus. Let us *do* the will of God, and we shall know that it *is* his will. Let us be cautious in our judgments.

Section 21.

32. What had the Pharisees heard, and what measures did they take?

33, 34. What did Jesus say to the officers?

35, 36. What said they among themselves?

37, 38. What is related of Jesus in the last great day of the feast?

39. What was his meaning?

40. Of what were many convinced?

41, 42. What various opinions were held concerning him?

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44. What were some tempted to do?
46. When the officers went back to the Pharisees and chief priests, without having arrested Jesus, what reason did they give for not taking him?
47, 48. What said the Pharisees to them?
50. What question was asked by Nicodemus?
52. What reproachful answer did the other rulers make to Nicodemus?

THE TEACHER may speak of the envy with which the Jewish rulers regarded Jesus. Explain *I go to him that sent me; — Ye shall seek me*, &c.; — *the dispersed among the Gentiles.* Remark upon the *great day of the feast.* Explain *If any man thirst*, &c. Comment on verse 39. The answer of the officers for not apprehending Jesus, "Never man spake like this man," affords an interesting topic for remark. Remind the class why Nicodemus raised his voice in the council in behalf of Jesus. Speak of verse 52. The religion of Jesus, when once imbibed by man, becomes a fountain of living water springing up unto everlasting life.

CHAPTER VIII.

Section 22.

1. After every man had gone unto his own house (as mentioned in chap. vii. 53), unto what place did Jesus go?
2. What did he early the next morning?

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3. Whom did the scribes bring before him?
4. Of what did they accuse her?
5. What was the punishment for such an offence by the law of Moses?
6. Why did they come to Jesus then?
— Instead of answering them, what did he?
7. As they continued asking him, what answer did he finally give them?
8. What did he then?
9. What followed?
10. When Jesus looked up and saw no one but the woman, what did he ask her?
11. What was her answer?
— What did Jesus say to her?

THE TEACHER may speak of Jesus's retirement from the city of Jerusalem by night; — of the motive which led the scribes to bring the woman before Jesus; — of the wisdom and prudence manifested by Jesus on the occasion; — of the severe rebuke which he administered to her accusers. Show that, although Jesus did not make it his business to interfere with the civil law in the administration of justice, he nevertheless shows his abhorrence of vice, by saying to the woman, "Go, and sin no more."

Section 23.

12. What did Jesus declare himself to be, when discoursing in the temple?
13. What remark did the Pharisees make to him?
14. How did Jesus reply to them?

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15, 16. What said Jesus about judging?
17. What allusion did he make to their law?
18. How did he apply it?
19. What did they ask him?
— What was his answer?
20. Where was Jesus when he said this; and why did no one molest him?
21. What did Jesus again say unto them?
22. What did the Jews think of him?
23, 24. What did he say was the reason why they did not understand him?
25. When they asked him who he was, what was his answer?
26. What more did he tell them?
27. Did they then understand him?
28. When would they know him and understand him?
29. Who was with Jesus?

THE TEACHER will explain and enlarge upon the declaration of Jesus, "I am the light of the world"; — "the light of life"; — also, explain *Ye judge after the flesh*, &c. Speak of Christ as a judge. Remark on verse 18; — also, on the words, *if ye had known me*, &c. Show what is meant by the *treasury*. Explain *I go my way*, &c.; — *Ye are from beneath; I am from above*; — *I am he*. Show what Jesus meant by *When ye have lifted up the Son of Man*. Remark upon the frequent instances in which Jesus expresses his dependence upon God. Show in what sense the Father was with Jesus.

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Section 24.

30. What effect had the words of Jesus?
31, 32. What did he say to those who believed on him?
33. What answer did they make to him?
34, 35. What explanation did he give them?
36. What said he of the freedom which he should give?
37. What, of their relation to Abraham?
38. In what manner did Jesus refer to his Father and their father?
39, 40. When they claimed Abraham as their father, what did Jesus say to them?
41. What was their reply?
42. When they claimed God as their father, what did Jesus tell them?
43. Why did they not understand his speech?
44. Who did Jesus say was their father?
— And what was his character?

THE TEACHER may remark upon the words of Jesus in verse 32. Explain "We be Abraham's seed." Much may be said upon verse 34. Comment on *If the Son shall make you free, &c.; — If God were your father, ye would love me.* Show why they could not hear his word. Remark on verse 44. Honored parents and worthy ancestors will not avail the evil-doer in the sight of God; he searcheth the heart of the individual, not the family from whom he has descended.

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Section 25.

45–47. In what language did Jesus describe the moral perverseness of the Jews?

48. What terms of reproach did the Jews cast upon Jesus?

49, 50. How did Jesus reply to them?

51. What did he declare unto them?

52. What furious reply did the Jews then make?

52, 53. What said they of Abraham and the prophets?

54. What, in answer, did Jesus say of honor?

55. What, of knowing God?

56. What, of Abraham?

57. What said the Jews to that?

58. With what remarkable declaration did Jesus close this discourse?

59. What effect had it upon the Jews?

— Did Jesus receive any bodily injury?

THE TEACHER will substitute the word *convicteth*, in verse 46, for *convinceth*. Speak of *He that is of God*, &c. Remark on the epithet *Samaritan*, as a term of reproach among the Jews. Explain *hast a devil*. Remark upon the meekness and forbearance with which Jesus received their abuse. Explain *he shall never see death*; — *Abraham rejoiced to see my day*; — *Before Abraham was, I am.*

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CHAPTER IX.

Section 26.

1. Whom did Jesus see, as he passed by?
2. What did the disciples ask Jesus concerning the man?
3. What was Jesus's answer?
4. What did Jesus say he must do, and why?
5. In what character did he consider himself?
6. When he had thus spoken to his disciples, what did he proceed to do?
7. What direction did he give the blind man?
— What was the consequence?
8, 9. When his acquaintances saw him thus, what did they say?
— What did the man himself declare?
10. What question did they ask him then?
11. What was his answer?
12. What more did they ask him?

THE TEACHER may speak of the question of the disciples, *Master, who did sin?* — also, of the reply of Jesus, *Neither hath this man sinned, &c.; — that the works of God should be made manifest in him; — I must work while it is day; — when no man can work; — I am the light of the world.* Speak of Jesus's anointing the eyes of the blind man; — the pool of Siloam. As a practical topic, remark on the uses of affliction; also, "work while it is day, for the night cometh."

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Section 27.

13. To whom did the people take the man who had been blind?
14. On what day of the week was it that Jesus gave sight to his eyes?
15. What did the Pharisees ask him?
— What was his answer?
16. What fault did some of the Pharisees find with Jesus for curing the blind man?
— What said others?
17. What did they again say to the blind man?
— What was his answer.
18. What further proof did the Jews require, before they would believe the man had been blind?
19. What questions did they put to the parents?
20, 21. How did his parents answer?
22, 23. Why did they answer in that manner?

THE TEACHER may remark on the inability of the Pharisees to disprove the miracle, and their endeavour to prove Jesus an impostor because he performed the miracle on the Sabbath day. Notice the three questions which the Pharisees put to the parents of the man, and the answers thereto. Explain *put out of the synagogue*. This passage shows the impotence of man when arrayed against the truth of God.

Section 28.

24. What course did the Pharisees next take, in regard to the man who was born blind?

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25. What reply did the man make to them?
26. What questions were a second time put to him?
27. How did he answer them?
28, 29. In what manner did they treat him?
30. What exclamation was the man emboldened to make to the Pharisees?
31. What said he of God?
32. In what respect was his case an extraordinary one?
33. What was his conviction in regard to it?
34. What did they then say to him, and what did they do?
35. After that, when Jesus had found him, what did he ask him?
36. How did the man answer?
37. What did Jesus tell him?
38. Did the man believe?
39. What remark of Jesus was intended for those Pharisees who had gathered around him and the man?
40. What did the Pharisees ask him?
41. What was Jesus's answer?

THE TEACHER may remark upon the expressions, *Give God the praise; — sinner* [impostor]; — *We know that God spake unto Moses*, &c.; — *Since the world began was it not heard*, &c.; — *he could do nothing; — Thou wast altogether born in sins; — And they cast him out;* — speak of Jesus's confessing himself to be the Messiah. Explain *worshipped him; — For judgment I am come*, &c. Remark

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on verse 41. A practical topic is given in verse 31. According as our light is, so is our responsibility.

CHAPTER X.

Section 29.

1. How does the parable of the Good Shepherd begin?
2. Who is he that entereth by the door?

3–5. Give the description of a Jewish shepherd?

6. Did they who heard the parable understand it?
7. How does Jesus proceed to explain his meaning?
8. What said he of those who had pretended to be the Messiah?
9. What did he mean by the door?

— What said he of those who enter the fold by him?

10. For what does a thief come?

— For what did Jesus come?

11. What did he declare himself to be?
12. What said he of a hireling, that is, one paid for his services?
13. Why will a hireling flee?
14. What did Jesus again say of himself?
15. What, of the Father?

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16. What said he of other sheep?
17. Why did the Father love Jesus?
18. What more did he say of laying down his life?
19–21. What effect had those sayings of Jesus upon the Jews?

THE TEACHER may show what probably suggested the parable of the sheep and shepherd. Read to the class Psalm xxiii. Explain *porter;—calleth his own sheep by name.* Remark on the "door"; — *All that ever came before me, &c.; — I am come that they might have life, &c.; — I am the good shepherd; — other sheep I have; — one fold and one shepherd; — Therefore doth my Father love me, &c.; — can a devil open the eyes of the blind?* — If Christ be the shepherd, we must be as *sheep* that obey his voice; not wolves openly, nor wolves in sheep's clothing, for the good Shepherd closes his door against all such.

Section 30.

22. What particular time and occasion is here mentioned?
23. In what part of the temple did Jesus walk?
24. What did the Jews desire of Jesus?
25. How did he answer them?
26–28. Why did they not believe?
29. What did Jesus say of the Father?
30. What declaration did he make?
31. How were the Jews affected by it?
32. What did Jesus say to them?
33. What was their answer?
34–36. How did Jesus explain his meaning?

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37, 38. On what ground did he wish them to found their belief?

39. What did they then seek to do?

40. Whither did he go?

41, 42. What followed?

THE TEACHER may give a description of the Feast of the Dedication; — Solomon's porch. Remark on the expression, *I told you; — Because ye are not of my sheep; — My Father is greater than all.* Explain "I and my Father are one." The whole passage from verse 31 - 39 is important, and should be carefully explained to the class. The frequent appeals of the Saviour to his miracles, as proofs of his divine origin, show them to have been, and to be, inseparably connected with the Christian religion.

CHAPTER XI.

Section 31.

1. What persons and circumstances are mentioned in the first verse of this chapter?
2. What is said of Mary?
3. What message did she send to Jesus?
4. What did Jesus say when he heard it?
5. What is remarked of Jesus and this family?
6. Did he go to them as soon as he heard of their affliction?
7. What did he propose to do afterward?
8. What said his disciples to discourage him?

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9, 10. What answer did he make to them?
11. What said he of Lazarus?
12. What was the reply of his disciples?
13. What did Jesus mean by what he said?
— How did the disciples understand him?
14. What did Jesus then plainly tell them?
15. Why was he glad that he was not there when Lazarus died?
16. What said Thomas unto his fellow-disciples?
17. How long had Lazarus been buried when Jesus came to Bethany?
18. How far was Bethany from Jerusalem?
19. What is said of many of the Jews?
20. What is said of Martha, when she heard that Jesus was coming? — What, of Mary?
21. What did Martha say to Jesus?
22. How did she express her confidence in Jesus?
23. What did Jesus say to her?
24. What was her reply to him?
25, 26. What did Jesus declare unto her?
27. When he asked whether she believed it, what was her answer?
28. What did she then?
29. What is said of Mary?
30. Where was Jesus all this time?
31. What did the Jews, who were in the house with Mary, think of her going out?

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32. What occurred when she came to Jesus?
33. What were his feelings when he saw them all weeping?
34. What did he ask them?
35. When he came to the grave how was he affected?
36, 37. What said the Jews who witnessed it?
38. What sort of grave [or tomb] was it?
39. What did Jesus request them to do?
— What objection did Martha make?
40. Of what did Jesus remind her?
41, 42. When the stone was removed from the tomb, what prayer, or acknowledgment, did he make to God?
43. When he had so spoken, what did he?
44. What followed? — What said Jesus?

THE TEACHER may give some account of Bethany, and the family with which Jesus was so intimate. Speak of the words, "Now Jesus loved Martha," &c. Give the probable reason of the delay of Jesus, mentioned in verse 6, and show where he was when the news of Lazarus's illness reached him. Comment upon the expressions, *of late; — Are there not twelve hours in the day?* &c.; — *Our friend Lazarus sleepeth; — if he sleep, he shall do well; — to the intent ye may believe; — that we may die with him.* Remark on verse 22; — also on 24. Enlarge upon the sublime declaration of Jesus, "I am the resurrection and the life." Explain Martha's confession, verse 27. The words, "Jesus wept," contain volumes of thought. The whole of this interesting passage of Scripture may be made effectual in attuning young hearts to sympathy and love, and in convincing them of the power of God through Christ.

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Section 32.

45. What is said of those Jews who were witnesses of the raising of Lazarus?
46. What did some of them?
47, 48. What is related of a council of chief priests and Pharisees?
49, 50. What said Caiaphas unto them?
51, 52. What prophetic words had Caiaphas uttered?
53. What did the Jewish council design to do?
54. What course did Jesus take to avoid them?
55. What Jewish festival was nigh at hand, and why did many go to Jerusalem before the time?
56. Whom did they expect to see there?
57. What orders had the Jewish council given concerning Jesus?

THE TEACHER may speak of the different effects produced on those who witnessed the raising of Lazarus. Remark on the concession of Jesus's enemies, *this man doeth many miracles.* Explain what is meant by "the Romans shall come and take away our place and nation." Speak of Caiaphas and his office, his unintentional prophecy; of the determined hostility of the rulers towards Jesus. Explain the expression, *to purify themselves.*

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CHAPTER XII.

Section 33.

1. To what place did Jesus go, six days before the Passover ?
2. What is said of Martha and Lazarus ?
3. What act of Mary is here recorded ?
4, 5. What said Judas Iscariot ?
6. Why did he say this ?
7, 8. What did Jesus say to him ?
9. Why did many of the Jews come to Bethany ?
10. What did the rulers conspire to do ?
11. For what cause ?

THE TEACHER may remark on the presence of Lazarus at the supper as proof of his being restored to life by Jesus. Give an account of Martha and Mary. Remark on the hollow professions of regard for the poor by Judas; also on "Let her alone," &c. Speak of the hostility of the rulers towards Lazarus. Refer to Matt. xxvi. 6–13, Mark xiv. 3–9.

Section 34.

20. What people are mentioned among those who had gone up to the feast of the Passover ?
21, 22. Whom did they wish to see, and of whom did they inquire ?
23. What reply did Jesus make ?
24. What did he say about a corn [or seed] of wheat ?

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25. What did he declare in regard to one's life?
26. What of serving him?
27. What said Jesus of himself in this verse?
28. How did he express his submission to God?
— What remarkable occurrence followed?
29. What did the people think of it?
30. What did Jesus say of it?
31. What said Jesus of judgment, and the prince of this world?
32. What of himself?
33. What did he mean to signify by that?
34. What said the people to him?
35, 36. Instead of replying to their objection, to what did he exhort them?
— What is related of Jesus after he had so spoken?

THE TEACHER may speak of those Greeks, verse 20, and show why they applied to Philip. Tell who Philip and Andrew were. Remark on the expression, *The hour is come*, &c.; — *Except a corn of wheat fall*, &c.; — *He that loveth his life shall lose it*. Explain what Jesus meant by following him. Show why he was troubled. Read the clause, "Father, save me from this hour," as a question, to give a better sense. Remark on the "voice from heaven," and on what Jesus said concerning it. Explain verses 31 and 32; — also verses 35, 36. A practical lesson may be drawn from the view which Jesus would have us entertain of this life; also from his example of patience and resignation to the will of God.

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Section 35.

38, 40. What two passages from the prophet Isaiah did John quote [repeat] to them, concerning their unbelief?

42. Did any of the rulers believe on him?

43. Why did they not confess it?

44. What said Jesus of faith in himself?

45. What, of seeing him?

46. To what did he compare himself?

47, 48. What said Jesus of judgment and condemnation?

49. By what authority did Jesus speak?

50. What did he know of God's commandment?

THE TEACHER may remark on the quotations from Isaiah. Speak of the rulers who believed on him, and their loving the praise of men. Explain *He that believeth; — he that seeth me; — I am come a light*, &c.; — *I came not to judge; — the word that I have spoken*, &c. If we are ashamed of Jesus, he will not own us as his disciples, and we lose the favor of God. We must respect the authority of Christ, for he was from God.

CHAPTER XIII.

Section 36.

1. What does John say of Jesus in this verse?

2. What, of Judas Iscariot?

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3. What did John again say of Jesus in relation to the Father?
4, 5. What act of Jesus is mentioned?
6. What did Peter say to Jesus?
7. How did Jesus answer him?
8. Was Peter then willing to allow Jesus to wash his feet?
— Then what did Jesus say to him?
9. What was the consequence?
10. What was the reply of Jesus to Peter?
11. Why did he so speak?
12. After he had finished, what did he ask them?
13. What said he of the titles they gave him?
14, 15. What application did Jesus then make of the circumstance?
16, 17. What were his concluding words?
18. What Scripture did Jesus quote? Psalm xli. 9.
19. Why did he tell them before it happened?
20. What did he declare in verse 20?

THE TEACHER may tell the class about *the feast of the Passover*. Explain *his hour was come*; — *his own*; — *he loved them unto the end*. Instead of "supper being ended," read "supper-time being come." Remark on the parenthesis of verse 2; — on the whole of verse 3. Speak of Jesus's washing the feet of the disciples; — of his words to Peter, "thou shalt know hereafter." Explain *If I wash thee not*, &c.; — *He that is washed*, &c.; — *ye are clean, but not all*. Comment on verses 14, 15, as a moral lesson.

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Section 37.

21. What said Jesus to his disciples when troubled in spirit?
22. What is remarked of his disciples?
23. What is observed of one of them in particular?
24. What did Simon Peter?
25. What did Peter ask Jesus?
26. What did Jesus say?
— To whom did he give it?
27. What is said of Judas after that, and what said Jesus unto him?
28. Did any one know what Jesus meant in what he said to Judas?
29. What were their thoughts?
30. What is said of Judas Iscariot?
31, 32. What said Jesus when Judas had gone out?
33. In what manner did Jesus address his disciples?
34. What was the new commandment which he gave them?
35. What would be the effect of that commandment?
36. What did Peter ask Jesus?
— What was the answer of Jesus?

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37. How did Peter profess his attachment to Jesus?

38. What did Jesus tell him?

THE TEACHER will show the cause of the Saviour's distress of mind. Speak of the expression, *the disciples looked one on another*, &c.; — *leaning on Jesus's bosom.* Explain the manner in which the ancients took their meals. Show who is meant by *the disciple whom Jesus loved.* Explain *a sop*; — *Satan entered into him*; — *That thou doest, do quickly.* Remark upon *no man at the table knew*, &c. Show what is meant by *Judas had the bag.* Comment upon the words *it was night*, as suggestive of thoughts that may be made available for good counsel to the young, connected as those words are with Judas and Jesus. Explain *Now is the Son of Man glorified.* Remark upon *Little children*; — *Ye shall seek me*; — *A new commandment*, — *That ye love one another*; — *By this shall all men know*, &c. Verses 36–38 afford points of remark. We hope the teacher will not be in haste to leave this passage. The whole of chapter xiii. teems with incidents of deep interest to all.

CHAPTER XIV.

Section 38.

1–4. With what words of consolation did Jesus begin his farewell discourse to his disciples?

5. What reply did Thomas make to Jesus?

6. How did Jesus answer him?

7. What more would they have known, had they known Jesus?

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8. What reply did Philip make?

9, 10. What question did Jesus put to Philip?

— What did Jesus declare of his *words* and *works*?

11. What did he entreat them to believe?

12–14. Of what did he assure the eleven chosen disciples if they would believe on him?

15. In what way did he require them to prove their love for him?

THE TEACHER may inform the children of the occasion of this discourse of our Lord, which embraces three chapters. Show why the chosen *eleven* (Judas being no longer one of the company) needed consolation. Jesus points them to the sources whence consolation comes, — God and himself. Comment upon the words *In my Father's house, &c.*; — *I am the way, the truth, and the life*; — *no man cometh unto the Father, but by me*; — *If ye had known me*; — *have seen him*; — *he that hath seen me hath seen the Father*; — *The words — the works*; — *the works that I do shall he* [*ye*] *do also*; — *greater works*; — *If ye shall ask any thing in my name, I will do it.*

Section 39.

16. What did Jesus promise to his disciples?

17. What did he mean by *another Comforter*?

— Why could not the world [other men] receive it?

— Why would they [the apostles] be able to know or receive it?

18–20. What words of comfort did he speak to them?

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21. If they kept his commandments, what would it show? — And what would follow to him who loved Jesus?
22. What question did Judas [or Lebbeus] ask Jesus?
23, 24. How did Jesus answer him?
26. What did Jesus tell them the Comforter, or Holy Spirit, would do for them?
27. How did Jesus express his affection for them?
28. If they truly loved him, why would they rejoice at his going to his Father?
29. Why did he tell them of it beforehand?
30, 31. Repeat the last two verses of this chapter.

THE TEACHER may speak upon the several topics of consolation and advice contained in this passage; — *If ye love me, keep my commandments; — I will pray the Father; — another Comforter; — abide with you for ever; — Spirit of truth.* Explain *comfortless; — the world seeth me no more, but ye see me; — I am in my Father, and ye in me, and I in you.* Show who this Judas was. Remark upon the expressions, *we will come unto him, and make our abode with him; — Peace I leave with you, &c.; — my Father is greater than I; — that, when it is come to pass, &c.; — the prince of this world; — Arise, let us go hence*

CHAPTER XV.

Section 40.

1. Unto what did Jesus liken himself, and the Father?

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2. What said he of the branches?
3. By what means had the disciples become clean, or pruned?
4. What did he enjoin upon them?
— How did he show the necessity of union by the vine and its branches?
5. Repeat this verse.
6. What becomes of the disciple who abides *not* in Christ?
7. What, of him who *does* abide in him?
8. In what way would they promote the glory of God?
9, 10. How did Jesus express the motive upon which his love for his disciples was founded?
11. Why had he spoken those things unto his disciples?
12. What commandment did he give them?
13. What affords the highest proof of affection for another?
14. How could the disciples show that they were his friends?
15. In what manner did Jesus express their relation to him?
16, 17. For what purpose had he chosen the disciples?

THE TEACHER may observe to the children, that Jesus with his disciples had probably left the supper-room, at the

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close of the last chapter, and was now going to the garden of Gethsemane; that the vineyards by or through which he was passing very naturally suggested the figure of the vine and its branches. Show the fitness of the figure, in the several parts. Speak of the mutual love enjoined by the Saviour; — of the thought expressed in verse 13. Obedience to the commands of Jesus secures his friendship.

Section 41.

18, 19. What said Jesus to his disciples of the hatred of the world?

20. What did he wish them to remember?

21. Why would the world dislike the disciples of Jesus?

22. What had rendered the world highly sinful and inexcusable? [*Repeat the Saviour's words.*]

23. What did Jesus declare of those who hated him?

24. What said he of his works which he had done among them?

25. What words of the Psalmist David did Jesus apply to himself?

26. What did he say of the promised Comforter?

27. What, of his chosen disciples?

THE TEACHER may speak of the candor and fairness of Jesus in forewarning his disciples of the trials that awaited them. Explain the meaning of *the world* in this passage; — *love his own.* Remark upon *The servant is not greater than his lord; — they had not had sin; — the works which none other man did.* Explain *Spirit of truth,*

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— its confirmation of the divine mission of Jesus. Speak of the competency of the apostles to testify of Jesus.

CHAPTER XVI.

Section 42.

1. Why had Jesus spoken those things [named in the last chapter] unto his disciples?
2. Of what sufferings did he forewarn them?
3. How did Jesus account for the bad conduct of the Jews?
4. Why did Jesus tell his disciples of it?

— Why did he not tell them at first, that is, when he first called them?

5. Whither was Jesus going?

5, 6. Why were they [the disciples] silent at this time?

7. What did he say was expedient for them, and why?
8. What was the Comforter to do, when he came?
9. Why would the Comforter reprove the world of sin?
10. Why, of righteousness?
11. Why, of judgment?
12. Why did not Jesus say more unto his disciples?

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13. What did he say of the Spirit of truth?
14. How would the coming or descent of the Spirit affect Christ? — In what way?
15. How did Jesus express the union in affection and design between the Father and himself?

THE TEACHER may show what is meant by *offended; — put out of the synagogues; — will think that he doeth God service; — because they have not known, &c.; — when the time shall come, &c.; — It is expedient for you, &c.; — reprove the world of sin, &c.; — the prince of this world is judged.* Comment upon verse 12. Speak of the effect the Spirit would have upon the disciples. Show how the descent of the Spirit would glorify Jesus. Speak of the persecutions of the early Christians; — of the wisdom of Jesus in imparting to his disciples only so much of the truth as they were able to bear.

Section 43.

16. What said Jesus of his absence from them?
17, 18. What did some of the disciples say among themselves?
19. When Jesus knew that they were desirous to ask him, what did he say?
20. What did he declare unto them?
23. What did Jesus say of *that day*, meaning the time when he should be no longer present with them?
— To whom, and in what manner, did he direct them to go?

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24. Of what did he assure them if they asked, or prayed, in his name?
25. In what manner had Jesus spoken to them?
— What time was then coming?
26, 27. What did he again say of that day, and of the Father?
28. What plain declaration did Jesus make to them?
29, 30. What said his disciples to him?
31, 32. What said Jesus in answer to them?
33. What had been the object of Jesus in discoursing to his disciples?

THE TEACHER may remark on the 16th verse. Speak of the disciples' desire to know what Jesus meant, and their fear to ask; — of the words, *ye shall weep and lament, but the world shall rejoice*, &c.; Explain *in that day — ye shall ask the Father in my name; — asked nothing in my name.* Remark on verse 28, and the conviction of the disciples; — of the prediction in verse 32. Draw a lesson from the consolations which Jesus gave his disciples in their hour of despondency.

CHAPTER XVII.

Section 44.

1. In what words did Jesus commence his last prayer?

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2. What authority had God given him, and for what purpose?
3. What did he declare to be *life eternal?*
4. How had Jesus used the trust confided in him?
5. What special request of God did he make for himself?
6. What said he with reference to his chosen disciples?
7, 8. What did he declare concerning them?
9. For whom did he pray?
10. How did Jesus express his intimate relation with the Father?
11. What said Jesus of himself and his disciples?
12. What had he done for them?
13. Why had he spoken these things in the world?
14. What had he given to his disciples, and what was the consequence to them?
15. What did he pray the Father to do for them?
16. In what respect were they like himself?
17 By what did he pray that they might be sanctified? — What was that?
18. In what manner had Jesus sent forth his disciples?
19. Why had he sanctified, or devoted himself to the service of God?

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20. For whom, besides his chosen disciples, did Jesus pray?

2 . Why did he pray for them?

22, 23. What had Jesus given to them, and what was his object, or purpose?

24. What was the last request which he made to God for his disciples?

25, 26. In what words did Jesus close his prayer?

THE TEACHER will not be at a loss for topics for remark in this chapter, as the following will show:—*lifted up his eyes to heaven;—Father;—the hour is come;—glorify thy Son*, &c.;—*power over all flesh;—this is life eternal;—the only true God;—and Jesus Christ whom thou hast sent;—I have finished the work;—with the glory which I had with thee before the world was;—that they may be one, as we are;—the son of perdition;—not of the world;—sanctify;—thy truth;—thy word;*—verse 18, *As thou has sent me*, &c.;—speak of the *union* in verse 21;—*lovedst me before the foundation of the world.*

CHAPTERS XVIII., XIX.

Section 45.

These chapters contain the account of the arrest and trial of Jesus, his crucifixion, and his burial. And as the greater part is parallel with Matt. xxvi., xxvii., Mark xiv., xv., and Luke xxii., xxiii., the teacher is referred to Fox's Ministry of Christ for the full account arranged in chronological order; or to Carpenter's Harmony of the Gospels, which gives the accounts of the four Evangelists at one view.

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CHAPTER XX.

Section 46.

1. What took place on the first day of the week following the crucifixion of Jesus?
2. To whom did she go, and what did she tell them?
3. What did they as soon as they heard it?
4, 5. Who got there first, and what did he?
6, 7. What is related of Simon Peter?
8. What did "that other disciple"?
9. What had they not yet understood?
10. Whither did the disciples then go?
11. What is said of Mary?
12. What did she see?
13. What did they ask her?
— What did she say?
14. When she looked back, whom did she see?
— Did she know him?
15. What did he say unto her?
— Who did she suppose him to be, and what did she say to him?
16. What followed?
17. What did Jesus then say to Mary?
18. And what did Mary?

THE TEACHER may show *why* Mary went to the sepulchre; — speak of *The first day of the week*; — of *the*

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stone; — runneth; — we know not where they have laid him. Show who is meant by *that other disciple*, and why his name is not mentioned here. Remark upon the naturalness of the several incidents that transpired at the sepulchre; — of Mary's mistaking Jesus for the gardener; — the cause of her recognizing him. Explain *Touch me not; — my Father and your Father.* We are indebted to Jesus for our hope of a future state of existence.

Section 47.

19. Mention the circumstances, and what occurred on the evening of the day that Jesus appeared to Mary Magdalene?
20. What did Jesus show unto them?
— How were they affected?
21. What did he say to them?
22, 23. What did he next do and say?
24. Which of the disciples was absent at that time?
25. What did the other disciples tell him when he came?
— What was his reply?
26. What occurred on the next Lord's day?
27. What said Jesus to Thomas?
28. What exclamation of astonishment did Thomas make?
29. What did Jesus say to him?
30. What more is said of Jesus?
31. For what purpose did St. John write this gospel?

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THE TEACHER will show the reason of the doors being shut where the disciples were assembled, or rather why they as Jews should fear their own countrymen. Contrast their present condition with Matt. xxvi. 31 – 35. Explain *showed unto them his hands and side; — glad; — Peace be unto you; — even so send I you; — he breathed upon them; — Whose soever sins ye remit;* — speak of the character of Thomas; — *Except I shall see*, &c. Show the origin of the Christian Sabbath. Remark upon Jesus's words "be not faithless." Explain *My Lord, and my God.* "Blessed are they that have *not* seen, and yet have believed." "Jesus is the Christ, the Son of God."

CHAPTER XXI.

Section 48.

1. Where did Jesus next show himself to his disciples?
2. Who of the disciples were assembled together?
3. What did Peter propose to do?
— What was the determination of the others?
— What next is said of them?
4. When it was morning, who stood upon the shore?
— Did those in the boat know him?
5. What did Jesus say to them?
6. What did he bid them do?

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6. What was the consequence?
7. What did the beloved disciple say to Peter?
— What did Peter when he heard that it was Jesus who stood upon the shore?
8, 9. What did the others?
10. What said Jesus to them?
11. How many fishes did they take in their net?
12, 13. What invitation did Jesus give them, and what else is related here?
14. How many times had Jesus shown himself to the company of disciples?

THE TEACHER may point out the Sea of Tiberias on the map, and remark that Jesus was at Jerusalem when he first appeared to the company of disciples. Speak of the occupation of most of the disciples before they were called by Jesus to be his chosen followers, and of their return to the same occupation when they had lost their master; — of the miracle which Jesus wrought; — of John, who first recognized Jesus on the shore. Remark upon *girt on his fisher's coat; — little ship; — two hundred cubits;* — Peter's impatience; — *durst ask him;* — Jesus, by eating with them, proved the reality of his body, that is, that they saw no spirit, ghost, or apparition. It will be interesting to the children to show them the various times and occasions in which Jesus was seen after his resurrection from the dead. — See Livermore's Commentary, Vol. II., pp. 355, notes.

Section 49.

15. When they had dined, what question did Jesus ask Peter?

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15. What was Peter's answer?
— What did Jesus tell him to do?
16. What did Jesus ask Peter the second time?
— What answer did Peter give him?
— What did Jesus desire him to do?
17. When Jesus asked him the same question the *third* time, what were Peter's feelings, and what did he say to Jesus?
— What did Jesus then ask him to do?
18. What did Jesus declare to Peter of his youth, and of his age?
19. Why did he so speak to Peter, and what did he desire him to do?
20. Whom did Peter see, as he turned about?
21. What did Peter ask Jesus concerning him?
22. How did Jesus reply to him?
23. What was supposed to be the meaning of Jesus?
— What was his meaning?
24. What disciple was that?
25. Has John recorded all that Jesus did and said?

THE TEACHER may explain the words which passed between Jesus and Peter. The present affords a fitting occasion to give an outline of the character of Peter. Remark on the probable reason why Jesus asked him the same question *three* times. Explain verses 18, 19; —

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Lord, and what shall this man do; — tarry till I come; — the world could not contain the books.

The question of Jesus, "Lovest thou me?" we may consider as addressed to *ourselves;* and in his direction to Peter, we may discern how *we* are to prove our love for him.

END OF JOHN.

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